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For the Herald and Journal.

**LETTER FROM PROVIDENCE DISTRICT.**  
Methodism in New England, especially on the Providence District—Its Success—Revivals—Little Compton—Fall River—Other Places—Conversions—Fiscal Improvement.

The great moral problem is being solved more and more by the development of ages. Methodism in its doctrine and discipline as an experiment has ceased to exist; but Methodism as a fact, as a system of evangelical truth, is generally admitted. It is generally admitted because it has been faithfully tested. As a system of evangelical truth it has been faithfully tested by the deep depravity of the human heart, by the numerous systems of error and fanaticism that have prevailed in the world, by the violent prejudices and deep-rooted hostility of multitudes who profess the Christian name. It has been faithfully tested by the glorious revolutions effected in the moral world by its power. It has completely revolutionised the ministrations of the pulpit, cast a vital energy into the hearts of Christian people, saved multitudes from their sins, and peopled heaven with vast armies of redeemed saints.

As a system of evangelical truth Methodism is aggressive. It is but a few years since it was first introduced into New England. At that period the churches were in a sound sleep. The glorious revival associated with the labors of Edwards and Tennent had passed away. The bitter strife and contention that followed, shaking the Congregational Churches to their foundation, had mostly subsided. A general slumber had fallen upon them like the night of death. At this crisis, Methodism, fitted in a peculiar manner by the hand of God, was introduced. It came not, however, like the mighty avalanche from the Alps, sweeping and burying all before it in one common ruin, but like the gentle shower, giving moisture and vitality to the dry and barren earth. Since that time Methodism has carried on an aggressive warfare against the strong holds of sin and Satan, against the hypocrisy and wickedness of those who trust in the form of religion, against the miserable essay rendering which had characterised the New England pulpit, against the unity of Church and State, in a word, against everything that exalted itself above the honor and glory of Jesus Christ.

In this aggressive warfare, Methodism as a system of evangelical truth, as Christianity in earnest, has succeeded. How tremendous and yet how glorious the revolution effected. Look over the cities and villages of happy New England, and where once hung the dark pall of death, the decrees of John Calvin, now waves in triumph the glorious banner of free salvation through faith in the blood of Christ, the motto of John and Charles Wesley. Look at the vast numbers that have been converted from the error of their ways, the unity and order every where prevalent in the churches, the deep piety and unyielding attachment to the system. Look at numerous well regulated Sabbath Schools, giving instruction to thousands and thousands of the children and youth of our land, to the numerous Academies, the Wesleyan University, the Biblical Institute, all supported, not by the patronage of the State, but by the genuine liberality of the people. Who, with these facts before their eyes can doubt the present success or ultimate triumph of the Methodist church?

Episcopal Methodism has accomplished more the last twelve months of its history than in any other equal period of time since its introduction into New England. Not that any new principles have been introduced, or any new mode of operation adopted, but the effects of the general system have been more apparent, striking and glorious. As in the starry heavens, the magnitude and distance of a planet may be determined by the effect it produces on other planets, or on the general system, so with Methodism in the moral world. It has effected a change in the moral aspect of the most prominent religious bodies of the land, it has created new and stronger tendencies to the pure and spiritual worship of Almighty God, it has changed the mode of attack in the controversies carried on from time to time by theological warriors, it has moved and changed the great mass of mind from a lower to a higher state of evangelical knowledge and purity. And these effects have been more apparent and glorious within the last twelve months of its history.

The present position of the Methodist Episcopal Church is exceedingly favorable. God is emphatically in her midst. Within a few months past hundreds have been converted. Especially has this been the case on the Providence District, Providence Conference. More than one half of the appointments have been blessed to a greater or less extent with the conversion of souls. In some instances revivals have occurred unparalleled in the history of the place. This has been the case at Little Compton, where at least one eighth of the adult population have been savingly wrought upon by the Holy Ghost. This interesting work commenced in the Methodist Episcopal Church in connection with their third Quarterly meeting for the year, and continued exclusively confined to that church for a considerable time. Afterward it broke out among the Congregationalists, but not until the community were deeply impressed and many of them truly converted through the evangelical labors of Methodist ministers. Justice demands that this be made public, as a number of notices of this revival have appeared, leaving the impression that the Congregational church and minister were the grand instruments of the work. This also has been the case at Fall River. For the last three or four months meetings have been held almost every evening in the church. Penitents have passed rapidly from death unto life and from the power of Satan unto God. Full two hundred have been converted, and still the work is progressing in power. Likewise at Providence, North Rehoboth, Phenix, Millville, North Dighton, Woonsocket, North Fairhaven, and New Bedford, Elm Street, goodly numbers have been converted and gathered into the church of Christ. At Taunton, after a long and terrible conflict, the work has commenced, and is advancing to the glory of Almighty God. Full seven hundred have been converted on the district the past year.

This is surely a great and glorious dispensation of the Holy Spirit, but not more so than every Methodist minister and church in the land may expect. To secure the salvation of the people all that is necessary is to keep the great Methodist system in vigorous motion. Let our beloved superintendents continue in the faithful discharge of the high and sacred duties of their office. Let our Presiding Elders fully understand and faithfully execute every part of their work. Let the ministers of Christ enter into the spirit and labor of their solemn calling. Let the leaders and stewards be men of God. In a word, let the whole body unite in working the system, and under God it will soon work out the salva-

tion of the people. I am aware that some do not see it in this light. They appear to think that the church must plod along at the present time just as in former days; but instead of doing this, she should take and hold the position assigned her by the God of providence and grace. Let this be the case, and the future will witness triumphs as much beyond the faith of the present church, as the present success is in advance of the most sanguine expectation of the fathers. As we cannot comprehend the infinite love of Christ, neither can we measure the great things God designs to effect through the instrumentality of the Methodist Episcopal Church. She is now casting her net-work over the entire land, and with the blessing of Almighty God must succeed in accomplishing a moral revolution unparalleled in the history of our race.

While we refer to the unity of Methodist people, the strong preference they give to their peculiar system both of doctrine and government, and to the glorious fact that God is in her midst, giving power and success to her ministry, we cannot but view with satisfaction the efforts being made by the church to give that ministry a more just and honorable support. For many years past a gradual improvement has taken place in this respect, and if there is one man to whom the church is indebted for this improvement in all New England, that man is Rev. B. Otisman. But is there not still room for improvement? Are all our ministers honorably supported? To say nothing in reference to other districts and Conferences, are we, my brethren on the Providence District, doing all we can to meet our preachers' estimate for the present year. Until we do this, can we expect either the approval of our conciences or the favor of God? Can we expect prosperity while withholding that which justly belongs to another? If our religion does not make us honest it is of little worth. Talk not of hard times, the ability of the church, the talents of the preacher, until every effort has been made for his support. Thank God, most of you not only feel the importance of this, but are actually doing it. Few, I trust, if any of the preachers from the Providence District, will go up to the Conference without receiving their full estimate. But in order for this, let each one do to the extent of their ability, and do it now.

T. E.

For the Herald and Journal.

## METHODISM IN THE N. H. CONFERENCE.

State of the Church—New Churches—Pastoral Visit—Sources of Prosperity—Support of the Ministry—Improving Ministry—Presiding Elders—Literary Institutions.

The Methodist Episcopal Church has occasion for gratitude, in her growing prosperity within the bounds of this Conference. There has been a marked change in its standing and relative influence during the last five years. Though few "great revivals" have been reported among us in this time, a progressive and encouraging work of grace more than formerly has been enjoyed. At the same time the cause of missions, Sabbath Schools and education have advanced. New and beautiful churches have been completed and dedicated since our last Conference, in Pembroke, Raymond and Lawrence, where we have young and energetic and flourishing societies.

Interesting revivals have been in progress during the fall and winter, in Landaff, Sandwich, Plymouth, Goffstown, Raymond, Manchester and other places. In Manchester, the friends of the pastor of Elm Street Church recently assembled, three or four hundreds in number, to give him demonstration of respect and affection. More than one hundred dollars sufficiently attested it. Included in which was a "Life Insurance policy," in the "Connecticut Mutual Life Insurance Company," a thoughtful and worthy example, in our church, where a worn-out or deceased minister's family is not always provided for by large salaries.

But to some of the manifest causes of the growth of Methodism in New Hampshire.

The churches, I judge, are taking higher, and more honorable ground in the support of their ministers. What minister ever was or ever can be efficient, with an incompetent support? In the nature of things it cannot be. The anxiety, desponding spirits, other occupations, limited libraries and broken ambition of a meagre supported minister, with a small and penurious pittance, are enough to paralyze the mightiest energies which ever adorned the church. God has forbidden this treatment of his laborers. God approves and prospers his people in proportion as they love and appreciate his word. Hence the covetous and sordid need never look for spiritual prosperity.

The ministry of this Conference is putting forth new and uncommon efforts for improvement and elevation. Much hard and systematic study is carried on, especially by the younger portion of this Conference. "District meetings," "Ministerial Associations" for theological, literary and mutual improvement are eagerly sought, as means to a higher and more useful position. Hence they are, with few exceptions, a growing ministry, in knowledge and usefulness. The sprinkling of theological training, which for several years was carried on in the Newbury Seminary, unquestionably, has already produced much good fruit in our ministry in this Conference. Many of our young men now in the field with us were there to enjoy those humble facilities. A new tone and direction among us was given to ministerial studies and improvement in those incipient measures.

The Presiding Elders of this Conference are three faithful, laborious and popular men; men who know, love and accomplish their work.

They are not farmers, peddlars or speculators, that I know of. But they feel the care of the churches, in their spiritual, financial and benevolent interests. They are men too, who love their books and labor to encourage their brethren in their literary and theological attainments.

The people consequently are becoming better informed and better led. I am glad to see that our Conference has done more toward meeting its proportion of new subscribers to your Herald, than any other. The Herald will improve Methodism wherever it goes. We shall be the gainers if up here among our granite hills and roaring streams, we outstrip the sea-ports and big cities in circulating the Herald! mark that!

I find it almost an invariable rule, those are the best members of our church who read Zion's Herald; the last to be thrown off the track by "some new and strange thing."

I must not fail to say, our Biblical Institute is already yielding in this State, a strong and happy influence for our church. In our capital it has given Methodism a new impulse. The standing of the Faculty and the gentlemanly and popular. This desirable influence is by no means limited to Concord; the professors and students are often—some of them regularly—preaching in the regions round about, to the

delight and edification of thousands, and their circuit will continually extend. Aside from the well known popularity of the Professors, many of the students are not only highly experimental and practical, but popular speakers—everywhere sought for. From the Institute, access is easy and rapid to the surrounding neighborhoods, in which are many small and young societies, where their services are needed and highly useful. *This is a field which promises much, if these young brethren are faithful in it.*

This exercise of their gifts will be exceedingly profitable to them also, though their frequent calls to leave the Institute are of more doubtful utility. Brethren should not urge such calls. The Methodists of New Hampshire are getting ready to endow this infant "School of the Prophets."

Our young and prosperous seminary at Northfield is also doing much for our church in this State. The school is well sustained and popular. Our Principal is extensively and favorably known through the State. His present position is one of responsibility and extensive usefulness. Let not the Methodist parents of New Hampshire forget the superior advantages, literary and moral, for their children in that school, over any other in the State. The safety of your children, in the midst of pollution and error, through their school days, cannot be made too prominent an object with you who love your offspring or your God.

Finally, in view of all Heaven has done and is doing for us in this Conference, we should "thank God and take courage."

OBSEVER.

New Hampshire, March 6.

## MINISTERIAL EDUCATION.

BY JUDGE M'LEAN.

The man who aspires to eminence, must consider his work only begun when he leaves college. He has laid a foundation for a structure, which it will require his whole life to complete. But if he rests upon his college course, in a few years he will forget almost all that is valuable which he has learned. To avoid this, he must constantly add to his stock of information. But the man who cannot claim these advantages, is often more studious in the acquisition of knowledge, from a consciousness of his deficiency. And this applies especially to the itinerant members of the Methodist church. They are in the daily practice of preaching to a different congregation, which requires the exercise of their talents, and urges them to the attainment of knowledge. Facts will show how much many of these men, in vigorous eloquence and power, surpass those who have passed through college. Every man must make himself; the college cannot do this for him. Some who had very few advantages in early life, may be most emphatically said to be great men. Indeed, every man who becomes eminent, must be in a substantial sense, a self-made man.

Bishop M'Kendree was not a classical scholar, and yet there has not appeared in the Methodist connection a finer model as a preacher. He was eloquent, in the true sense of the term. Few men ever filled the pulpit with greater dignity and usefulness; and the beautiful simplicity of his sermons was, perhaps, unequalled in our country.

Classical learning is of great value, and should be acquired, if practicable, by every individual who aims at a professional life. But this learning does not qualify an individual for the high duties of the pulpit or the bar. There must be a deeper knowledge, which can only be attained by much reading and mature reflection. An individual who is brought in contact with men, and whose aim it is to influence them, must be accompanied with the sympathies of human nature. And he must himself possess those sympathies in a high degree, or his efforts will be in vain. How often have we seen men in the pulpit, with great zeal, and in a vociferous manner, speak for hours without producing any effect than weariness on their hearers! Such speakers, however zealous, are strangers to those gushing emotions of the heart which, with an electric effect, are imparted to the auditory. Without these, no man can be eloquent. He may be instructive; he may string his sentences together, and embody all the figures of rhetoric; but he can never reach and overcome the citadel of the heart. And unless he can do this, he can never become a successful instrument of reform.

Mr. Collins possessed these sympathies in an eminent degree. And this, aided by the spirit of his Master, which he possessed, made him a most efficient minister of the Gospel. He was not fond of controversy, and seldom engaged in it. He overcame his opponents by love more than by contending their views. But, occasionally, in the course of his sermons, he would touch doctrinal points with so much forbearance and charity, and yet with so much force, that he seldom failed to make a lasting impression upon his hearers. No one could turn aside from an argument, even against his own prepossessions, and convictions which, though pointed, was full of love and mingled with tears. The ground was thus prepared, while the seed was being sown. How few learn this great and Christian motto of the title-page, we think, to say nothing more, is in bad taste. What is "knee work"? We suppose the author, by this outlandish phrase, means prayer— *fervent, believing prayer*. Why not say so? As to "knee work," what Christian ever did more of it than the worshippers of the heathen gods? The very phrase is calculated to excite ludicrous emotions, and bring the thing into ridicule. We have no fondness for any of this clap-trap, and hope it may find little favor with our preachers.

The remarks of the compiler and editor of this book, we think often open to criticism. We should have been better pleased if our brethren, who have given the sanction of their names to so many of Mr. Caughey's singular letters, had always been made to meet after reactions and church divisions which are almost sure to come.

It may be, as brother Coggshall suggests, that while brother Caughey was only interested in doing the work of an evangelist, and while the fruit of his labors tens of thousands of renewed souls were being added to the Wesleyan communion, it may be we say that while this was transpiring, the *holy and intelligent* ministers of that church, such men as Newton and Bunting, were only intent on sending him out of their coasts; but if it was so, we have heard, truly enough, an extraordinary passage in the history of Methodism. Perhaps, as we have not all the facts in the case, it may be prudent for us to suspend our judgment for a time. That we may not be supposed to be hypocritical in our remarks, we append a part of Dr. Peck's review, to every word of which we yield our hearty assent.

that we seriously question whether its publication will ultimately prove of advantage to the church or the world. It may be only a matter of taste, but to our minds, the manner in which Mr. Caughey and his labors are frequently spoken of by the editors, is highly unbecoming. We are told in the preface, that Mr. Caughey cordially approves of the issue of the work, but if he is the humble, pious man we suppose him to be, he can have no relish for the flattering commendations of himself which the book contains. We may be old fashioned, and antiquated in our notions, but we are of the opinion that it is soon enough to trumpet the praises of good men, when they "have passed through death triumphant home." There are some Methodists in New England who have occasion to remember the autobiography of a "poor stranger from the green Isle of Erin," who, "wafted in the adverse winds of fortune," came to "lay his tribute at Columbia's feet." But the work is obnoxious to objections of a more serious character. The importance which it attaches to special calls and wonderful impressions must, we fear, be productive of evil. We have here just the material out of which the fires of fanaticism are kindled in weak and impulsive minds. And the matter is made far worse, by the *uncharitable insinuations*, in which the editors indulge, with reference to those who have not full faith in their marvels. The book will tend, too, we think, to foster a love for extraordinary and exciting efforts in the church, and as a consequence detract from a healthy and permanent interest in the means of grace. It is admirably calculated to "magnify the office" and work of those revivals who prefer to labor for three or four months in the year in large, popular appointments, rather than take their place side by side with their brethren in the ministry, and endure with them the heat and burden of the day. I have asked the opinions of numbers of our aged and experienced fathers in the Gospel, and I have not yet found one who judges that Methodism has on the whole been advanced by the labors of these ministers who have been too erratic to move in their orbit, or labor according to the economy of our church. Very large deductions from *apparent* successes, must always be made, to meet after reactions and church divisions which are almost sure to come.

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But notwithstanding, for a century, nearly all our societies in England have had what amounts to the same as congregational singing, as well connected with choir singing, if there were no other reasons, that I believe most societies would gladly adopt congregational singing, if they only saw a prospect of succeeding.

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are offensive to correct taste, and disqualify many worshipers from the exercise of true devotional feelings. Is it not true, that in many parts of New England the choir is to the congregation what a military band is to a regiment, or in the relation the musicians of a theatre sustain to the actors? They are to amuse and keep the audience quiet during the changing of the scenes. Also, that many of our churches are no better than *divine opera houses*, so far as the singing is concerned. That being a regular musical entertainment, the congregation give it the same attention they would a theatrical play, the idea of worshiping God not entering their minds. Many arrange themselves in some easy, careless position, without books, playing the complete critic, marking how different parts keep time, or if any one voice can be heard above the rest. Others may have books, but they are watching to see whether the music corresponds with the words, the sentiment.

And all this while the choir may not have had a thought about worshiping God *spiritually*, their only object is to acquaint themselves *scientifically*. And if the tunes have been performed accurately, with true *artistic skill*, they have acquired *glory* enough for one day. Now, though we hear much said against corporal punishment, yet I doubt not, if our Saviour was on the earth he would make a "scourge of small cords" and drive out first choir, and then the congregation, for making his Father's house a place of merchandise; a great public theatre, where they should have their taste for sweet sounds gratified, without any regard to that *spiritual worship*, to offer which they have ostensibly assembled.

[To be concluded.]

For the Herald and Journal.

## "METHODISM IN EARNEST."

BRO. STEVENS.—The work recently issued by Messrs. Wise and Allen, with the above title, I have perused with the greatest satisfaction. The editors have done the cause of God and the church good service in offering this volume to the public. Some peculiar minds may discover

## Herald and Journal.

WEDNESDAY, MARCH 20, 1850.

## MR. WEBSTER'S SPEECH.

The full report of Mr. Webster's speech mitigates somewhat the unfavorable impression produced by the telegraphic report. Its style is throughout characterized by the peculiar terseness and perspicuity of Mr. Webster's former productions. There are few of our writers and still fewer of our parliamentary orators, who use pure and more vigorous English. The speech aims not to be ornate or impassioned, yet there are occasional passages of genuine eloquence in it.

We have not, however, so much to do with its rhetorical arts, as with its politico-moral significance, and here we are compelled to take that middle ground of view from which can be awarded both approval and disapproval, and which though usually so unsatisfactory to partisans, is the only position where a really impartial and honest man can stand.

Mr. Webster has given a statesman-like and very sensible view of the primitive policy of the country respecting slavery. He shows that the great original statesmen of the nation lamented slavery as an inexcusable evil, that the Government was organized with the assumption that the evil was to be hedged in and allowed to die out; that the ordinance of 1787 preceding it from all the territories we then possessed, out of which new States could be formed, shows that the extension of slavery was not designed by the fathers of the country; that slavery was not dreamed of as an element of national policy, a sectional interest, to be adjusted in nice political balance with Northern prosperity through the whole history of the republic. The great statesmen of the South, with Jefferson and Madison taking the lead, were the guides of the anti-slavery policy of those times, and the execrable Calhounism of these days is a new and monstrous birth of our later political and moral degeneracy.

The full speech corrects the telegraphic report also in respect to Mr. Webster's remarks on the admission of four new slave States from the area of Texas. He argues that according to the resolution admitting Texas, the Government is bound to admit her division into five States, and that while he is unfavorable to the extension of slavery, he is bound by all the obligations of good faith to abide by this contract, though he condemns the men who made it. The following is a section of that contract:

"New States, of convenient size, not exceeding four in number, in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said Congress, be formed out of the Territory which shall be entitled to admission under the provisions of the Federal Constitution. And such States as may be formed out of that portion of said Territory lying South of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union with or without slavery, as the people of each State may, by their respective acts, determine. No State or States shall be formed out of said Territory North of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited."

This, as Mr. Webster remarks, is thorough business, a complete specimen of political "joiner work," contrived by the South, accomplished by the craven demagogues of the North.

This clause being enacted as a high international stipulation, we are evidently bound hand and foot by it so far as the obligation of contracts is inviolable, unless there can be found some essential defect in the conditions of the contract. Mr. Seward and others allege such a defect. They say it was unconstitutional, that Texas being a foreign State, could not be admitted except by the treaty-making power. Mr. Webster has since admitted that this was his view originally of the mode of admitting a foreign State, but that the addition of Louisiana seemed to have settled the policy of the country on the subject. We hope this question will have a thorough sifting in Congress.

The other main points of Mr. Webster's speech—the Proviso, the restoration of fugitive slaves, and the effects of abolitionism—we are frank to say, we heartily dislike, and as heartily reprobate. They are not only not Northern, but they are not American: they are sectionally Southern, and antagonistic alike to the best moral sentiments of the nation and its best legislative and judicial precedents. So far, too, as the Proviso is concerned, they are against Mr. Webster's own previous commitments. He is now opposed to the Proviso, because as he thinks the new territories are protected by *natural law* against slavery, and the Proviso is, therefore, useless and an "insult to his understanding." It is a very pertinent question then why Mr. Webster contended for the Proviso in respect to Oregon? It is well known that he was very decided in that case, though according to his present allusions to Mr. Polk, slavery could not invade that region. His change in this respect will excite some curiosity, to say the least.

There are three or four to us very considerable reasons why the Proviso should not be abandoned by American statesmen who would not abandon their integrity to the liberty and honor of the country.

The first is, that it is one of the highest precedents of the original policy of the nation. As Mr. Webster has shown, all the territorial area which pertained to us in '87, all the resources we then had for new States were placed under this protection against the possibility of slavery, and placed there by the South itself. A sentiment has since arisen, from the rapidity of the South, stimulated by the unexpected success of the cotton culture, against this policy, and equally hostile to the genius of our institutions, our religious faith and our national honor. This recent sentiment has dominated over our national policy, it descended new and vast territories by the extension of slavery, usurped most of our administrative functions, and debased the spirit and reputation of the nation. And now the great statesmen of the North has such a nice fastidiousness about this deplorable degeneracy of the Southern mind, that he will not "tame" it by adhering to what he himself proves to have been the originally settled policy of the fathers of the country! The fathers would not risk the geographical probabilities against slavery, which Mr. Webster so nicely and confidently discriminates. It might have been said to them that slavery was destined in the Northern colonies, that it could not extend into the Northwestern territory, that the natural conditions of labor there would amount to a natural interdiction of it. But they knew that Mr. Webster well knows, that such reasoning may theoretically look well enough, but is often practically fallacious; that slavery with all the moral check of Puritan piety and Puritan democracy, superadded to the natural law which he so much admires, did exist for generations in New England; that Virginia, one of the best sections of the country for mineral resources, manufactures, and the higher departments of agriculture, was its hot bed; that slavery existed among the compact artistic communities of Greece, the populous and military cities of Rome, and in the hardy climates of Russia, that it in fine has existed and can exist anywhere on earth where the capacity of man has not been checked by the direct or indirect influence of Christianity. *Moral causes*, we repeat, not natural ones, have, in every instance on record led to the overthrow of slavery.

In so momentous a matter, therefore, as the inalienable liberty of men, the fathers of the country were right in not trusting uncertain natural conditions; they were right in supposing to those conditions the moral protection of laws founded in the principles of Christianity; and Mr. Webster would have done right, nobly so in contrast with his actual position, if instead of fearing to "tame" the degenerated and insolent spirit of slavery, he had not only expounded the policy of our fathers, but had taken his stand on their exalted platform and in their name and the name of God and all humanity affirmed the moral dignity and moral obligation of that policy.

A second reason for the Proviso is the *actual danger of the regions in question without it*. We have already anticipated this point, and insist that the argument is historically just. There is doubtless a general natural tendency against slavery in particular locations and pursuits, but we reaffirm that it is a very vague and very slow tendency, and hardly entitled to be called a law. Where slavery has become radicated in the national system of a people as it is with us, where it has become an engrossing fiscal and political interest, these natural tendencies give way before its progressive force as colubres before a railroad train. There is scarcely any more natural reason for slavery in Kentucky than in Ohio, yet it has

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entered the former; within a year energetic plans for its removal, sanctioned by the greatest statesmen of the country, have been signally defeated, and old laws restricting the importation of slaves repealed! All the natural conditions of Virginia are favorable to free labor, yet slavery intrenched itself more powerfully than anywhere else in the nation. The special conditions of slave labor exist in Texas only along a margin of the Gulf, not averaging more than fifty miles in breadth, yet slavery intrenched itself more powerfully than the very Constitution of that State. Southern congressmen affirm that it would have gone to California, had there been no prospect of its defeat there by Northern men. Slavery has already gone into the limits of New Mexico from Texas. The people of the latter absurdly claim the valley of the Rio Grande, and have their slaves to some extent on the usurped ground. The inhabitants of New Mexico are now contending in border feuds against the evil which Mr. Webster thinks cannot possibly enter their territory. The natural conditions of labor in Mexico are almost universally abolished, yet it existed there till *now*, not *natural causes*, abolished, and Peonism still lingers through most of that country—existing even in New Mexico—slavery to all intents and purposes, though Mr. Webster is certain that slavery cannot enter there. According as we do a reasonable degree of force to the natural prohibition contended for by our congressional compromisers, we cannot but feel that it becomes irksome if not provoking to hear this wretched farce so incessantly expounded, emphasized and reiterated; a fallacy whose refutation is recorded by all history and imprinted on whole States of this confederacy. There is danger that slavery will overstep the boundary of Ohio if there were no legal obstacles to it; the Pennsylvania or Virginian farmer would find it very convenient to move with his slaves from depreciated acres to the new lands of that noble State. Who doubts that the Northern as well as Southern banks of the Ohio River would be bordered with slave estates, were there no legal obstacles in the way? and we contend that if it were not for the greater ingenuity of white freemen who have no slaves to carry with them, the whole state would in that case have sooner or later become reduced to slavery. The attractions of Ohio for white men were not more numerous or powerful than those of Kentucky or Virginia, but the latter by better access were first seized by slavery, and the former was protected from the same fate only by the "Proviso"—the ordinance of '87. Now New Mexico is in the exact position to be thus invaded and usurped by slavery, if not protected; she is conterminous to a growing slave State; she is on the only course of the progressive movement of slavery; she is, in fact, the only "reserve" ground for that movement, and at the same time she is not readily accessible to the movements of free emigration. Defeat the Proviso under these circumstances, and if she does not become a slave State, she will be an anomaly in the history of mankind. We cannot then ascribe the pertinacity of some of our statesmen for this measure to fanaticism. We see in their course a genuine prudence, and the only certain safety. As they respect the memory of their fathers and wish well to the cause of liberty, let them not falter.

We contend for the Proviso for another reason. The interests of freedom and humanity call for such a reassertion of the original policy of the country. Cupidity as we have shown has overridden that policy; slavery instead of being gradually abrogated, as the founders of the republic designed, has become the most important element of our national policy. It puts its grip upon everything, it domineers over everything. The original policy of the country interfered with it for the avowed purpose of ultimately destroying it. It now openly threatens to destroy the country if the latter dares to interfere with it. Shall this anti-national spirit, this nefarious sectionalism be tolerated, or shall we patriotically and bravely reassert the primitive doctrine of the country?

The whole question of Proviso or no Proviso resolves itself into this. Party and sectional interests must always exist: they are perhaps salutary as mutual checks; but human slavery can never be admitted by a Christian people as a condition of the balance of sectional influences in their government, without the forfeiture of the respect of mankind and of the blessing of Almighty God; yet we, professedly the freest and most Christian people on the earth, are the only community on its surface, not excepting any barbarous one, where such a detestable policy is acknowledged. Slavery has thus for years been exalted among us into a great element of national policy; an indispensable element in the balance of the confederacy. Let it be put again upon its original political and moral character. It now openly threatens to destroy the country if the latter dares to interfere with it. Shall this anti-national spirit, this nefarious sectionalism be tolerated, or shall we patriotically and bravely reassert the primitive doctrine of the country?

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Correspondence.

LETTER FROM CALIFORNIA.

Prospects of the Country—Tracts of California life—Futility of Reports—How fortunes may be made—Energy of the people.

San Francisco, California, Jun., 1850.

DEAR HERALD.—I last wrote to you from Chile, which place I left on the 3d Oct. 1849, and after a somewhat monotonous passage hither, arrived on the 20th Dec., in this famous land of gold, the point of my original destination. I send you my impressions. There is no doubt that California's the cynosure of such multitudes, the wonder of the age, will furnish as much attraction in the future as for the last two years. Crowds are daily flowing into this port, of eager, expectant fortune hunters, who are quickly absorbed in the changing elements of population, and like the waves of an advancing tide breaking on the beach, lose at once all identity. The occupation of a man in California is no index to what his employment was in the States. Here lawyers become laborers, doctors teamsters, and I know several printers who carry a load for a living—\$6 per thousand." For several months past, owing to the rains, much sickness has prevailed at the mines, and thousands are now in this city waiting for more settled weather to commence or resume operations at mining. This makes labor abundant in the rapidly growing cities, and renders subsistence very difficult for those newly arriving, who generally have little capital, and are compelled to find instant employment. These passengers frequently spend all their money in dissipating at the stopping places on the route, and are utterly destitute at arriving. Every young man that starts for California should firmly determine to taste no ardent spirits, and indulge in no other kind of intemperance, till he gets to his journey's end, and then he will find reasons enough to persist in his determination. No one can estimate before trial, the temptations that lay in the path of transients visits to South American cities—the deep pitfalls into which many "Californians" have fallen. If a young man passes unburnt through these dangers, he may hope to prosper in California.

The prospects for miners for the ensuing season are as good as those of the last year, and the stories that will reach the States will not be calculated to allay the excitement. But these things cannot always last, and already many a man regrets coming upon this gold-hunting expedition. Comfortable homes and pleasant friends are left for a cheerless life, made up of discomforts and wearisome labor, often ending in sickness and death. Inquiring for a friend whom you saw a short time before apparently in health, and you often will be answered "Poor fellow, he was buried a day or two ago."

But the reports that are carried by every mail to the States of the successful operations of miners, and which induce so many to come hither, are exceedingly unreliable. If a man in gold dust arrives at New York, the public pulse is instantly accelerated, and the California fever rages with progressive force. But people don't inquire sufficiently as to the sources from whence this golden tide has flowed. There are very few persons who take thousands from the sands, or even hundreds. These large sums that arrive at home pass through the hands of brokers, who buy up ounce at a time from the miners, and gather from a thousand rills the wealth they remit. I have conversed with many hundreds of miners who are passing the winter in this city, and for one that has made a thousand dollars clear of expenses, there are two hundred that have found only poverty and disappointment. Much gold is daily taken from the mines, but there are many at work, and when an average is drawn, the allotment to each is very small. An ounce a day is not more than sufficient to pay all a man's expenses, where flour is two or three dollars a pound, beef a dollar, a pair of boots with Bibes, and in about ten years 200,000 copies were established. The same devoted individual succeeded in establishing a seminary for teachers, that the Protestant schools may be under proper care, and a theological school for supplying the churches with pastors. Owing to the misfortunes which have descended in torrents on Hungary during the past year, they greatly need aid from foreign Christians.

The HEALTH OF DR. PITMAN, our Missionary Secretary, has become seriously impaired. His disease is paralytic, affecting the organs of speech, and his system generally—it is mournful to see our strong men "bowing themselves," and passing away. Dr. P. has stood high in the estimation of the church, and been a man of deserved influence. It is to be regretted that the time of his effective service has passed. We learn that he has noticed the Bishop's of readiness to give way to a successor. This information will cause a pang to thousands who have been blessed by his ministry, and who have looked up to him as the eloquent advocate of the Christian Missions. May he yet enjoy many peaceful and happy days.—Pits Ch. Ad.

Religious Summary.

A NEW METHODIST CHURCH.—We have long been aware that several influential laymen—among whom we understand the brothers Harper to be prominent—concerned themselves with the purchase of a site up town for the erection of a temple commensurate with the growing importance of the denomination and the improved style of church architecture. We have now to announce that the trustees of the John Street Methodist Church have effected the purchase for \$18,000.00, a plot of ground being 75 feet by 122 1-2, on which they intend to erect a handsome modern structure. One of the editors of the *Atlas* writes from Washington as follows:—

"The advice which reaches us from Washington are almost unanimous in expressing a belief that the Northern men of both parties will adhere to the principles of the Wilkes Proviso, if attempts are made to frame territorial bills, and also that the Southern members will oppose with all their power, the admission of California as a State on March 11th:—

Notwithstanding all appearances of a more moderate attitude upon the slavery controversy, I regret to say that few can give greater probability of compromise or reconciliation of the two parties than the present time. Upon the one leading principle and ultimate point of the admission of California as it comes to us, with boundaries and a constitution determined by our people, there is no yielding upon either side.

The same correspondent says also:—

There is no indication, therefore, of substantial concession on either side, and so far as I can now perceive, the settlement of the whole matter depends upon the nerve, the suspicion, and the statesmanship of the Northern men, the term 'Northern' being used here to denote the South, is used, technically, for I know that there are good Free Soil Whigs and Democrats in the slave as well as the free States. Those great conservative gentlemen, Clay, Benton, and Clayton, I look upon as the best of Free Soilers, and amid the convulsive throes which are now passing over the body politic of the South, I can perceive the certain *indication* of the uprising of yet other good Free Soilers at the South.

One of the editors of the *Atlas* writes from Washington as follows:—

"The advice which reaches us from Mr. Webster's speech, a term of which he gave with great propriety, has not been believed that the first Northern Whig besides himself, will venture to give his adhesion to it. If he looks merely to his own personal interests, his standing and position at home, he cannot with safety. No man could be more safe than the first Northern Whig, and I hardly a single Northern Democrat even, can be found who will venture to give his adhesion to it. If he looks merely to his own personal interests, his standing and position at home, he cannot with safety. No man could be more safe than the first Northern Whig, and I hardly a single Northern Democrat even, can be found who will venture to give his adhesion to it. If he looks merely to his own personal interests, his standing and position at home, he cannot with safety. 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For the Herald and Journal.  
SEEK HIM EARLY, YE SHALL FIND.  
"I am the bright and morning star."—REVELATIONS.

BY MARY E. CLEMMER.

Listen to me, beauteous sisters,  
Ye of sunn brow and tress,  
For I fear that sin's alluring  
Yet may stain your loveliness.  
Hope's bright star is o'er ye beaming,  
But it sheds a meteor ray,  
And the light that guides your pathway  
Gleameth but to die away.  
I have planted a rose-bud dying,  
And a blossom in its prime,  
When I knew that fairer flowers,  
Faded in the summer time.  
Seek Him early, ye shall find.

Brothers! ye whose thoughts, aspiring,  
Reach the temple reared by Fame,  
Ye may never gain the summit,  
There to write a glorious name.  
Proud ye are in heart, and fearless,  
Brave and strong, yet may fall,  
While around the hopes ye cherish,  
Grief may gather like a pall.  
Pleasant are the paths before ye,  
Bright with sunshine and with song,  
Light and music too, must perish,  
And they cannot linger long.  
When the eye is dim and torless,  
And the heart a wasted thing,  
Ye will sigh for healing fountains,  
And a new and living spring.  
Seek Him early, ye shall find.

"Ye are dreamers amid shadows,  
For the solemn bell of Time,  
Tells ye to be up and doing,  
Moving for the better clime.  
Hearken! as its measured numbers  
Toll the death-knell of the year,  
Will ye fold your hands in slumber,  
When the night is drawing near?  
Ere life's sun draws near its setting,  
Seek and find the "better part";  
Then the dove of peace will hover  
In the temple of the heart.

Sisters, brothers, seek him early,  
Ye shall find.

Westfield, March, 1850.

For the Herald and Journal.  
THE "QUALITY."

There is an evil I have seen,  
A class, (it is not large I ween),  
Not rich or poor, but just between,  
'Tis christened "Quality."

A little circle circumscribed  
By those, whose wiles, shallow pride  
Has sense and reason both defied,  
And made them "Quality."

With them the looser finds his place;  
A grin adorns his whiskered face,  
With monkey skill and balloon grace,  
He apes the "Quality."

The useful class of working men,  
The good industrious citizen,  
May prized and valued be—but then  
They are not "Quality."

The man of cultivated mind,  
Is ever affable and kind,  
And such an one I therefore find  
Is never "Quality."

Off, when the twilight breezes sigh,  
And stars are dimly seen on high,  
Like spectra I see gliding by  
The "Quality."

To see the wondrous pains they take  
To walk by rule, would often wake  
My sympathies, did it not make  
Them "Quality."

They're rules by which they eat and drink,  
They've pattern copies for a wink,  
And always when they try to think,  
They're done like "Quality."

O, how I've often laughed to see  
The lofty self-complacency  
Of those whose aim was just to be  
Accounted "Quality."

In vain I struggle to restrain  
My mirth, it racks my sides with pain,  
And yet it comes, again, again,  
And all for "Quality."

So wearied here my pencil stays,  
Through many a devious path it strays,  
But never does it seek the praise  
Of would-be "Quality."

HARMONY.

Hebron, Ct.

For the Herald and Journal.  
BIOGRAPHICAL.

Mrs. ANNA WARREN died in Hollis, Me., Nov. 27, aged 91 years, consort of Mr. Joshua Warren, who died Feb. 27 of the same year, a revolutionary soldier. They were among the early fruits of Methodism in this part of the country, having journeyed some forty or fifty years on the Christian pilgrimage. Peace be to their sleeping dust.

E. F. BLAKE.

North Biddeford, Me., March 4.

Bro. ABRAHAM NASH died in Columbia, Me., Dec. 11, aged 84 years. He experienced religion when 17 years old; joined the M. E. Church in 1798, when Peter Jayne labored on Pleasant River circuit, Me., and continued his relation to the church until called to his reward. The itinerant was ever welcome to his house and table. Jesse Lee, Duncan McCall, and the preachers who have labored in this section have experienced his hospitality. He has left an aged companion and seven children.

E. H. SMALL.

Columbia, Me., March 1.

ACHSAR SPRAGUE, one of the *oldest* and *most devoted* members of the M. E. Church in this place, "fell asleep in Jesus" on the morning of Feb. 20, at East Hartford, Conn., aged 49 years. Death, though sudden, found her watching. "Sweet is the memory of the dead."

JOHN F. SHEFFIELD.

South Coventry, March 4.

Mr. JOSHUA PAINE died in Provincetown, Feb. 19, aged 62 years. He was a consistent Christian, and a worthy member of the M. E. Church for more than thirty years. During his last illness he enjoyed great peace of mind, suffered but little from bodily pain, and his was a remarkably easy death.

A. B. WHEELER.

Provincetown, Ms., March 5.

Mrs. MARY SHEAPE, wife of Joseph S. CLARK, died in Fairfield, Me., of lung fever, aged 35 years. At the age of 15 she experienced religion and joined the M. E. Church at Kittery, Me. She lived a practical Christian, and enjoyed in her distressing illness the consolations of the Gospel. "I love my Saviour, and I know he loves me," were among her last expressions.

JOHN WESLEY BASFORD, only son of widow Betsey Basford, of Chester, N. H., died of consumption, Feb. 15. He was taken with bleeding at the lungs last September, and gradually failed till the weary wheels of life stood still. He sought and found the Saviour to be precious to his soul. He left a good evidence of his acceptance with God, and, we trust, has gone to join a father and sister in that better world above. "Blessed are the dead that die in the Lord."

JAMES ADAMS.

Raymond, N. H., Feb. 28.

Sister NANCY, wife of Bro. A. L. FROST, died at Biddeford, Me., Jan. 11, of hemorrhage of the lungs, in the full assurance of a blissful immortality. She was one of the "sweet singers of Israel"—a member of our choir. But the Lord has called her at the early age of 27 years, to sing, we trust, with that portion of his family that have been "called up higher."

H. M. BLAKE.

Biddeford, Me., March 1.

Mr. ABEL HYDE died in Columbia, N. H., Jan. 4, aged 83 years. Bro. Hyde was among the first fruits of Methodism in this region, having been a member of the M. E. Church for about forty years. Having fought the good fight, and finished his course, and kept the faith, we trust he has received a crown of life.

J. W. SPENCER.

## CHILDREN.

### THE PEACHES.

A TRANSLATION OF A GERMAN FABLE FOR CHILDREN.

A husbandman brought home from the city five peaches, the finest that were ever seen. His children saw the fruit for the first time. On that account they were amazed, and rejoiced when they saw the beautiful peaches with rosy cheeks and soft down. The father divided them among his four children, and also gave one to their mother.

In the evening, when the children were retiring to their chamber, the father said, "Well, how did those fine peaches taste?"

"Delicious, lovely, father," said the eldest. "It is a fine fruit somewhat acid, and yet of so mild a flavor, I have carefully preserved my stone, and intend to grow a tree from it."

"Well done," said the father; "that I call prudently providing for the future, as becomes a husbandman."

"I ate mine immediately," said the youngest, "and threw away the stone; mother gave me also half of hers. O! it tasted so sweet and melted in my mouth."

"Well," said the father, "you have not acted very prudently, but quite naturally, and in a childish manner. There is still room in life for you to become prudent."

Then began the second son: "I picked up and opened the stone which my brother threw away. There was in it a kernel which tasted like a nut; but I sold my peach and obtained as much money for it as will purchase twelve when I go to the city."

The father nodded his head, and said, "that was very shrewd, but it is not becoming a child, at least it is not natural. Heaven preserve you from becoming a merchant. And you, Edmund?"

Frankly and sincerely answered Edmund, "I gave my peach to the son of our neighbor, the sick George, who has the fever. He was not willing to take it, but I placed it upon his bed and came away."

"Now," said the father, "who has made the best use of his peach?"

The three cried, that brother Edmund had; but Edmund was silent, and their mother kissed the tears from his eyes.

For the Herald and Journal.

### ENIGMA.

I am composed of 19 letters.  
My 3, 4, 2, 15, was a good man.

My 19, 3, 2, 3, 15, is a girl's name.  
My 11, 3, 4, 18, 19, was a good man.

My 8, 16, 8, 2, 3, 2, 1, is a girl's name.  
My 2, 10, 4, 3, is a good man.

My 8, 2, 17, 2, 1, is a girl's name.  
My 12, 19, 9, 19, is a boy's name.

My 3, 4, 13, 4, 3, is a boy's name.  
My 14, 1, 2, 7, 13, is a useful guide to seamen.

My 15, 2, 13, is a covering for the head.

My 1, 4, 7, 8, 11, is a useful animal.

My 19, 11, 3, is a nickname.

My 18, 15, 16, 10, 14, 1, is a street in Boston.

My whole is a splendid edifice in the city of Boston.

G. S. H. H.

### ANSWER

To Enigma in the Herald of Feb. 27.

"Blessed is he that considereth the poor."

E. A. LYDDE.

### CHARADE.

Taken from an old number of Zion's Herald.

Take the name of the virtue, that fools always hated, The name of the elements, of which we're created, Take the light called the greater, a light we so much need, And the cord, that constrain our Saviour to bleed.

Take the name of the garden, from which man was driven, And the period, when all ought to set out for Heaven; The initials of these, when collected are such,

Spell the name of the first of the Methodist Church.

Melrose.

### ENIGMA.

I am composed of 29 letters.

My 23, 3, 8, 11, 21, 27, is what my 23, 24, 17, 6, 25, 9, led the Israelites through.

My 18, 2, 24, 4, 5, 14, 16, 13, is what my 14, 12, 22, 2, 7, 10, was cast into.

My 23, 19, 15, 8, 20, is where my 23, 7, 5, 25, 17, would not walk because my 23, 16, 15, 5, sought to kill him.

My 7, 1, 26, 28, is one of the books of the Old Testament.

My 13, 2, 29, 7, is a river in Egypt.

My whole is what every Methodist should have in his family.

O. C.

Great Falls, N. H., Jan. 31.

For the Herald and Journal.

### STAMMERING.

At a recent meeting of the "Society of Natural History," Dr. Warren alluded to a simple, easy and effectual cure for stammering, which is known to be generally a mental, and not a physical defect. It is, simply, at every syllable pronounced, to tap at the same time with the finger; by so doing, the most invertebrate stammerer will be surprised to find that he can pronounce quite fluently, and by long and constant practice he will pronounce perfectly well. This may be explained in two ways—either by a sympathetic and spontaneous action of the nerves of voluntary motion in the finger and in those of the tongue, which is the most probable; we know, as Dr. Gould remarked, that a stammerer, who cannot speak a sentence in the usual way, can articulate perfectly well when he introduces rhythmic movement and sing it; or it may be that the movement of the finger distracts the attention of the individual from his speech, and allows a free action of the nerves concerned in articulation.

The authority issued a warrant to apprehend Stephen, who, about two years before, had renounced to Denmark, Lewis County, New York, 198 miles. Capt. Truman Hill, grand jury-man for the town of Manchester, Esquire Raymond, and Mr. R. Anderson, set out for Denmark, and arrived there in three days. They called on Mr. Eleazer S. Sylvester, inn-keeper, who

For the Herald and Journal.  
HUMILITY.

What is it? The poet has described it as

"that low, sweet root

From which all the heavenly graces shoot."

but Wesley has perhaps given the best definition:

"a just estimate of one's self."

Do we not see in it a principle of self-appraisement?—the exact medium between two extremes of equal danger; an inadequate opinion on the one hand, and an extravagant valuation on the other.

Humility, then, seems a nice and exact balanc-

ing of the two great extremes of human

passion—the beautiful stand-point between two folies, presumptuous pride, and dejected mean-

ness. As a grace in the moral system, it seems

to stand much as the earth does, midway be-

tween two forces, neither being able to pre-

ponderate. Now, as it would be the earth's

ruin to move it even so little from the line of

this perfect adjustment, so it would be the

ruin of this grace to disturb its position.

A *just estimate of one's self*. Ah, whose wis-

dom is so great, whose knowledge of himself so

full, whose prudence so exact as to be adequate

to gain and preserve this precious spiritual

treasure!

It is like the needle of the compass, perfectly

balanced on its delicate point, charged with the

magnetism of faith, pointing, amid sunshine

and storm, calm and tempest, to the polar star

of religion—the Star of Bethlehem. What

passion-tost soul is there, that can, amid the

conflicts of the carnal elements within him, gain